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# RECENT LITERATURE

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## NOTES AND ABSTRACTS

The abstracts and the bibliography in this issue were prepared under the general direction of John H. Mueller, by J. F. Markey, Evelyn Buchan, F. N. House, M. S. Everett, W. P. Meroney, and Beryl Rogers, of the Department of Sociology of the University of Chicago.

Each abstract is numbered at the end according to the classification above.

### A TENTATIVE SCHEME FOR THE CLASSIFICATION OF THE LITERATURE OF SOCIOLOGY AND THE SOCIAL SCIENCES

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#### I. PERSONALITY: THE INDIVIDUAL AND THE PERSON

**Social Life among the Insects** (*Continued*).—The five subfamilies of social wasps have in the main common peculiarities of social organization. The tropic relations between the adults and larvae are based upon reciprocal feeding. The difference between queens and worker-caste arises from the different amount of food they are given as larvae. Parasitism is not so common as among other insects, but is found in two species. *Monogyny and polygyny*: The Vespinae and most of the Polistinae are monogynous. The tropical Epiponinae and Ropalidiinae are polygynous. The difference seems to be due to adaptation to food and temperature conditions. Authorities differ as to whether monogyny or polygyny represents the earlier phylogenetic stage among social wasps.—W. M. Wheeler, *Scientific Monthly*, XV (August, 1922), 119-31. (I, 2.) W. P. M.

**A Comparison of Mental Attitudes of Mixed and Full Blood Indians on a Basis of Education**.—Results of investigations under conditions of uncontrolled social status, but controlled school training show that mixed-blood Indians excel the full bloods by about 11 per cent in mental tests; that education increases the score for both groups; that the average score of the mixed bloods is, with a single exception, above the full bloods. The easiest tests for full bloods were those of inventiveness, immediate memory, and of concrete rather than abstract type.—Thomas R. Garth, *Psychological Review*, XXIX (May, 1922), 221-36. (I, 2.) W. P. M.

**The Mentality of Dependent Children.**—Several investigators have studied the relationship between social status and intelligence, using child inmates of county homes and orphanages. The results of various intelligence tests show a decided inferiority—around 20 I.Q.—in the performance of dependent children, as compared with that of a group of non-dependent children selected at random. What proportions of this inferiority are due to heredity, early environment, and institutional life are not yet determined.—Margaret Evertson Cobb, *Journal of Delinquency*, VII (May, 1922), 132-40. (I, 3.) E. B.

**The Ontogenetic Significance of Instinct, Habit and Intelligence.**—*Instinct:* We may think of the individual as possessing a hereditary or original nature highly definite and positive of content and constituted of instincts which depend wholly upon inherited structure. Existing methods of psychological analysis can by no means enable us to isolate all or many human instincts, but the conception of an instinct itself can be made perfectly definite and clear. The instincts constitute the basic tendencies or impulses of the individual and can be modified but not eliminated by habit. *Habit and personality:* The value of habit is that it adapts original tendencies to a complex environment and makes action more successful and intelligent. Human instincts are the foundation of a habit edifice which constitutes a fairly harmonious and efficient personality. This is the normal ontogenetic sequence from which it is the weakness of the Freudian school not sufficiently to distinguish those pathological cases which arise from functional maladjustment.—James L. Mursell, *Psychological Review*, XXIX (May, 1922), 163-79. (I, 4.) W. F. M.

**The Reading of Character from External Signs.**—It is entirely possible that a system of character measurement may some day be developed. Such a system would be based on physiological, not on anatomical signs, and would necessarily be the result of extensive and prolonged experimental work. Even a definite negative result from serious scientific effort to develop a system of character estimation would be valuable. An educational campaign should be waged in the interest of pure and applied psychology against the terms "character-analysis" and "character-analysts" which have come to connote superstition and quackery. A respectable name for serious efforts is needed.—Knight Dunlap, *Scientific Monthly*, XV (August, 1922), 153-65. (I, 4.) W. F. M.

**A Physiological-genetic Theory of Feeling and Emotion.**—*Classification of emotions:* Pleasantness and unpleasantness of emotion are related to two antagonistic processes setting up movements in the viscera and organic sensations called affective quality. *Sensations which comprise the differentiating factor* arise from stimulation of the proprioceptors in muscles, tendons, and joints of the somatic part of the organism. The emotional states of the new-born babe appear undifferentiated. When somatic responses lead to overt movements of attack and defense the differentiating factor is added. *Neural conditions:* Intensity, repetition and suddenness of stimulus, blocking of response, and state of visceral preparation are the neural conditions for arousing unpleasant emotion.—Floyd H. Allport, *Psychological Review*, XXIX (March, 1922), 132-39. (I, 2.) E. B.

**Introverts or Extroverts.**—The Nordic race, as in Scot, Scandinavian, North German, is introvert: the Mediterranean, extrovert. When things go wrong, the introvert commits suicide; the extrovert, homicide. Under strain the former is neurasthenic and gloomy; the latter, hysterical and cheerful. The Negro is typically extrovert; the Indian, introvert. The introvert likes alcohol to make him extrovert; while the extrovert may feel less need of it.—Lens, *New Statesman*, XVIII (March 25, 1922), 697-98. (I, 2.) E. B.

**A Behavioristic Account of the Significant Symbol.**—*Gesture is the significant symbol:* Conduct is the sum of all gestures toward the environment. The self arises on the assumption by the individual of an attitude toward himself. *Signification and generalization:* In the gesture, one indicates a meaning for an object, and assuming the attitude of the other beholder toward it, exchanges rôles. In taking the rôle

common to all, one speaks to others with the authority of the group. *Analysis and mind*: Conflict of responses arouses critical analysis, the result of which is a meaning. This process is mind.—George H. Mead, *Journal of Philosophy*, XIX (March 16, 1922), 157-63. (I, 4.) E. B.

## II. THE FAMILY

**The New Psychology Applied to the Study of the Adolescent Girl.**—The adolescent girl has never been seriously studied until recently for two reasons: (a) not until the last decade has the girl been an academic problem; previously she was not allowed to go to school and (b) the woman in the past has been looked on as an unaccountable phenomenon, an enigma not to be solved. *Sex differences in adolescence*: The desire for sexual satisfaction and "the will to power" dominate the life of the adolescent boy; the girl's wishes are closely bound up with the rôle of reproduction. She is usually more self-sacrificing, more submissive. A girl who is dominated by "the will to power" may become a sex pervert. In either sex the repression of sexual satisfaction may take the form of sublimation, which is socially desirable, or perversion, which is socially undesirable.—Clarence Church, *South Atlantic Quarterly*, XXI (July, 1922), 210-19. (II, 1.) B. R.

## III. PEOPLES AND CULTURAL GROUPS

**Urundi, Territory and People.**—The Warundi, or people of Urundi, comprise three races: the Watusi, the Wahutu, the Watwa. The Watusi, about 10 per cent of the population, are the dominant race and closely resemble the Bahima of Ankole and other cattle-keeping aristocracies of Central Africa. They own the cattle, control the land, and employ the Wahutus, a Bantu race constituting from 65 to 95 per cent of the population, to do their work. The Watwa, 5 per cent of the population, are a race of pygmies dependent on hunting and are despised and called beasts by the others. Politically Urundi is under the mandate of Belgium and is an absolute feudal monarchy. The climate is healthful, the scenery beautiful, the native population numerous, intelligent, and industrious, the soil fertile, the natural resources varied and abundant.—H. L. Shantz, *Geographical Review*, XII (July, 1922), 329-57. (III, 1.)

W. P. M.

**Mental Tests for Immigrants.**—The mental test will afford an objective measure of the intellectual and moral qualities of the immigrant which will enable us to more effectively restrict the entrance of the undesirable. Furthermore it will help us to assign the immigrant to the work for which his educational and industrial capacity best suits him. Mental testing at the port of embarkation is sensible, inexpensive, simple, and relatively accurate. *Army tests of foreign-born soldiers*: Forty-five per cent of the foreign-born were found to be in the D class (Beta tests) with a mental age of less than eleven years. Only 4 per cent were classed in the intelligence groups A and B. Results also show that immigrants from southern and eastern Europe are lower in mental age than the northern European immigrant.—Arthur Sweeney, M.D., *North American Review*, CCXV (May, 1922), 600-613. (III, 4.) B. R.

**The Distribution of the Future White Settlement. A World-Survey Based on Physiographic Data.**—With the passing of many purely artificial and political boundaries we may look with more certainty to a time when unrestrained economic resources of a region shall be the controlling factor in determining its prosperity and the density of its population. Temperature, rainfall, coal deposits, land elevation, soil fertility, and communication are factors determining population distribution. The application of these data indicate that we may expect in the next two centuries an increase of 600,000,000 gradually to occupy North America; 100,000,000 South America; and over 50,000,000 Southeastern Australia and South Africa. Based on an estimated white population of 1,347,000,000, 52 per cent would be in North America; 29 per cent in Europe; 8.5 per cent in South America; 6 per cent in South Africa; and 4.5 per cent in Australia. *The decline of the birth-rate*: A vast world-struggle between higher civilizations with a low birth-rate and lower civilizations with a high birth-rate seems to

be foreshadowed. This would seem to be inevitable in the next two centuries if the white race is to maintain its dominant position.—Griffith Taylor, *Geographical Review*, XII (July, 1922), 375-402. (III, 4.) W. P. M.

# VI. SOCIAL INSTITUTIONS

**Christianizing the Rural Community.**—The first condition in the Christian program for the country includes the establishment of an economic foundation of justice and welfare for the farmer. The program should include an adequate social life for the people, a strong educational system, and a high idealism which is the dynamic of progress. A community consciousness and a world-view should be developed.—Kenyon L. Butterfield, *Biblical Review*, VII (July, 1922), 424-41. (VI, 2.) W. P. M.

**The Socialization of Juvenile Court Procedure.**—*Principles of equity:* The court is one of guardianship, not a penal court. Nothing the child says can incriminate him, because the object of the court is his welfare. Co-operation, constructive discipline, and the dynamic concept are involved. Nothing true and relevant should be excluded, and an order of the court may be modified with modification of life-conditions. *The art of human relations:* Judges and court experts are to be scientific specialists in human nature.—Miriam Van Waters, *Journal of Criminal Law and Criminology*, XIII (May, 1922), 61-69. (VI, 5.) E. B.

# VII. SOCIAL SCIENCE AND THE SOCIAL PROCESS

**Spezialisierung, Normalisierung, Typisierung.**—*The tendency to standardization in modern industry:* Three forms of standardization characterize the trend of development in modern industry: specialization, the division of a productive process into its smallest elements, normalization, the unification of methods, and typification, the reduction of the variation in form of the finished product to the smallest possible limits. The evolution of these processes promises commercial success but tends to the destruction of human values in the workers and consumers.—Karl Bücher, *Ztschr. f. d. ges. Staatswiss.*, LXXVI (1922), 427-39. (VII, 1.) F. N. H.

**Economic Co-operation among Farmers.**—In addition to being forced to build under the direction of inexperienced idealists, co-operation has had to overcome the bitter opposition of the leaders of the competitive system. Price-cutting, railroad discrimination, boycotting, and state legislation have all attempted to thwart the movement. Along with the American Society of Equity and the Farmers' Co-operative Union, the American Farm Bureau Federation has to the greatest extent encouraged agricultural co-operation. The latter organization has a budget of many millions and a membership of over 1,000,000 in thirty-seven states. The total amount of business done by the co-operative method has been variously stated from \$1,500,000,000 to \$2,000,000,000.—Paul L. Vogt, *World Tomorrow*, V (July, 1922), 199-201. (VII, 1.) B. R.

**The Present Status of the Psychology of Religion.**—The psychology of religion has developed from the following sources: (1) the desire for larger and more significant achievement in religious education; (2) the need of psychological analysis in connection with philosophical and historical investigations of religion and with the problems of social sciences; (3) "the craving of our understanding to know the laws of phenomena" as Comte says. *Relation of psychology of religion to philosophy:* Although the functionalist places theology as a department of psychological investigation, the more final interpretation of religion, especially as involving existential implications falls to the task of philosophy.—Edward L. Schaub, *Journal of Religion*, II (July, 1922), 362-79. (VII, 2.) B. R.

**A Study of Failures.**—A study of failures in the high school of La Crosse, Wisconsin, indicates that such failures did not to any great extent depend upon the size of the classes or the subject studied, nor were they pronounced in any particular year of high-

school work. They appeared to be influenced by (a) the attitude of the students toward their work; (b) out-of-school habits; (c) co-operation between the student and teacher and between the parent and teacher; (d) the personality, professional preparation, and professional attitude of the teacher.—B. E. McCormick, *School Review*, XXX (June, 1922), 431-42. (VII, 2.) W. P. M.

**Wesen und Eigenschaften der Masse.**—*The problem of crowd psychology:* The task of crowd psychology is to investigate the psychic interaction which takes place between the individuals who are united in a crowd, and the modifications which the mind of the individual experiences in the process. *Crowd intelligence:* The assertion of Le Bon, that the crowd is always far below the individual in intelligence, is entirely defensible. *Crowd morality:* Le Bon's thesis that crowds may have greater or less morality than individuals is of no meaning, since no standard of comparison is satisfactory.—Wilhelm Vleugels, *Koelner Vierteljh. f. Sozw.*, II, 1 (1922), 71-80. (VII, 4.) F. N. H.

**The Boundaries of Society.**—A society is a unit of co-operation which is the differentia indicating its extent and boundaries. *Law of social change:* The greater the power of a society—the internal outward pushing force—and the less the pressure of environment—the external inward pushing force—the larger and more decentralized the society. These two forces interacting determine the constitution of a society. Alternate expansion and contraction of its boundaries combine with alternate centralization and decentralization in its structure. *Moral standards:* The boundaries of sovereignty are the boundaries of morality. The social organization of each society constitutes its moral standards. There are as many absolute moral standards as there are independent social structures. Change in social structure entails change in moral system and occurs according to definite laws. Since morality is social its standards are determined by these laws and its outermost limits are the boundaries of society.—Stephen C. Pepper, *International Journal of Ethics*, XXXII (July, 1922), 420-41. (VII, 4.) W. P. M.

**The Peace Mind.**—*Causes of present discontent:* Our present discontent arises from the people's uneasiness that the mind of our rulers is not set toward peace while they themselves have "an undirected emotion for international amity." Our industrial and social maladjustments are intensified by these conflicting attitudes. International entanglements have become so complex and industrial and economic crises so pressing that the people have lost their grip on the actualities of world-affairs. They have suffered also from a lack of fearless and competent leaders. *The peace mind:* The "peace mind" must become more truly the mind of the world before any international equilibrium can be reached. The economic derangement of Europe should dispose all public-spirited persons to urge a reconsideration of the Versailles treaty. Any real international league must be based on a real "peace mind."—Holford Knight, *Fortnightly Review*, CXII (July, 1922), 128-37. (VII, 4.) B. R.

#### VIII. SOCIAL PATHOLOGY: PERSONAL AND SOCIAL DISORGANIZATION

**Zur Psychologie des Mordes.**—The case of Nikolai S., under arrest for the violent murder of a young German woman, and nearly fatal attack upon her mother, after prolonged investigation, is found not susceptible of classification or explanation under the heading of feeble-mindedness, or a marginal type of epilepsy, nor schizoprenie. *False definition of a situation:* The final decision of the investigator is that we have here a case of a wide gap between the actual situation and the prisoner's definition of it, brought about by lack of familiarity with language and cultural environment, and the disturbing effects of the Russian revolution (prisoner was of Russian birth; murder committed in Germany) upon a person of low mental capacity.—Dr. Reiss, *Archiv f. Krim.*, LXXIV (June 16, 1922), 172-88. (VIII, 1.) F. N. H.

**Eine Biometrische Studie über den englischen Verbrecher.**—Charles Goring has published a work, *The English Convict*, in which he attacks Lombroso and his disciples, naming the writer among others. He devotes exclusive attention to the statistical

method of investigation, and handles thirty-seven characteristics of his cases. Many of his results serve to strengthen rather than to weaken the theory of Lombroso.—Maurice Parmelee, *Archiv f. Krim.*, LXXIV (February 24, 1922), 120-29. (VIII, 1).  
F. N. H.

**The Hedonism of Disillusionment in the Younger Generation.**—Hedonism has had few recent advocates as a philosophic theory, but is prevalent in literature and life. It is a surface symptom of social disease, the reaction of a peculiar sort of temperament to the disillusionment that comes from social disintegration. Such periods are found in Greek and Roman history, the advance of Christianity to a world-power, the Renaissance, the Industrial Revolution, and present post-war conditions. Moral anarchy is in the air. We are again at the cross-roads and progress is not inevitable.—Rayna Raphaelson, *International Journal of Ethics*, XXXII (July, 1922), 379-97. (VIII, 4.)  
W. P. M.

**Die sittliche Verwahrlosung der weiblichen Jugend.**—Prostitution, upon the evidence of elaborate statistical studies and analyses, cannot be reduced by direct measures of criminal prosecution, but its extent and its evils can be materially reduced by measures for the checking of venereal disease, by the segregation of prostitutes and delinquent girls in industrial colonies, and by measures calculated to improve the public morals. *Prostitution and crime:* Prostitution is not a substitute for crime.—Carla Zaglits, *Zeit. f. Volkswirtsch. u. Sozialpol.*, I (N.F.) (1922), 621-718. (VIII, 5.)  
F. N. H.

#### IX. METHODS OF INVESTIGATION

**Typen und Stufen.**—*The definition of types:* Some unification and integration of the given mass of detail which constitutes its original material is necessary for every science. The sifting of materials for the purpose of bringing together those of the same kinds we may call the definition of types. Several different orders of types are used and useful in the sciences, including sociology. *The average type:* The average or mean type is developed by the calculation of the arithmetic mean from as complete as possible an array of examples. Its development involves great care in the application of statistical method. The average type establishes only a fact; it is not immediately useful for the explanation of a process of evolution. *The ideal type:* The ideal type attempts to comprehend its object, whether a group of persons or a class of phenomena, in its completeness. It involves always the conception of an immanent purposefulness, teleology. *The selected type:* When there is chosen from an array of cases one which is believed to be a typical representative, we may call the case as described a selected type. It offers the advantages of clearness and the exclusion of the atypical. It corresponds to no inherent classification, but is really the average type arrived at by another method. *The normal type:* In order to attain to the explanation of real intrinsic divisions of phenomena into classes, it is necessary to define the average or selected type farther and develop a normal type, which corresponds more exactly to actual operation of law in a given realm. It indicates a principle of classification rather than an actual causal relationship. *The fundamental type or original type* designates the conceived beginning of a teleological process as the ideal type suggests its end. *Evolutionary stages:* When the problem has to do with an ascending or descending series we have to deal with stages or levels. Stages are the normal types within a developing series between original type and ideal type.—Eberhard Gothein, *Koelner Vierteljh. f. Sozw.*, II, 1 (1922), 5-17. (IX, 2.)  
F. N. H.

**The Value of the Social Survey for Religion.**—*The recent Peking Survey:* This survey, as a study of the economic, political, educational, and social conditions of the city supplies the information necessary to the creative forces of the "new China" and to missionaries, educators, and social workers. *The survey and progress:* The Pittsburgh Survey of 1907 marks the beginning of the application of the scientific method to the discovery and interpretation of social facts. The significance of this method may be measured by the increasing extent to which it is being used, not only by communities and churches but by industries, governments, and agencies in the field of



international problems. The survey is as important to social progress as the steam engine was to industrial progress.—Worth M. Tippy, *Journal of Religion*, II (July, 1922), 402-17. (IX, 3.) B. R.

**Study of the Case Preliminary to Treatment.**—With the passing of the era of general philosophical theories of delinquency, more attention is focused on the given case. It has not until now occurred to courts to study the effects of their own decisions and efforts. Necessities are: better training of personnel; a professional basis and attitude; an association of juvenile court judges for exchange of data and problems; and emphasis on prevention of recidivism.—William Healy, *Journal of Criminal Law and Criminology*, XIII (May, 1922), 74-81. (IX, 4.) E. B.

**Psychoanalysis of Freud and Adler, or Sex-Determinism and Character Formation.**—The question of sex-determinism is both biological and psychological. The psychological aspect is of great import for our knowledge of variance in human character-type. Every individual is a duplex, i.e., both masculine and feminine. The relative sex-determinism within the individual character is a matter of ratio of masculinity to femininity. Supporting evidence is both phylogenetic and ontogenetic. From the hermaphroditic standpoint the male is an ensemble of masculine and feminine characters, as likewise the female. The dominant masculinity or femininity in the bisexual ensemble determines the dominant psychic tendency of the individual toward femininity or masculinity. *Character type*: The fundamental nature of the seeming irreconcilable "scientific antagonism" between Adler and Freud lay in the psychic nature of the two men, as is revealed in their respective doctrines of the neuroses. The personal equation enters significantly into the theoretical antagonism. That is to say, the two great founders are themselves complementary in character-type—Adler, the masculine type, Freud, the feminine type.—Francis C. Sumner, *Pedagogical Seminary*, XXIX (June, 1922), 139-68. (IX, 5.) W. P. M.

#### X. GENERAL SOCIOLOGY AND METHODOLOGY OF THE SOCIAL SCIENCES

**The Political and Social Philosophy of Auguste Comte.**—Comte's chief contribution to social philosophy lay in his capacity for synthesis and organization, rather than in the development of new and original social doctrines. His fundamental methodological position was that the extension of human knowledge must be accomplished through the application of the positive or scientific method of observation, experimentation, and comparison. To him the organic doctrine was no mere analogy but a reality. *Sociology and political science*: Sociology is the science of social order and progress, or the science of social phenomena and has two major departments—social statics and social dynamics. It is the perfected political science of the future.—H. E. Barnes, *Open Court*, XXXVI (July, 1922), 414-29. (X, 1.) W. P. M.

**The Historical Background of Medieval Intellectual Interests. A Study in Paganism, Christianity, and Decline of Ancient Science.**—When the historian of culture views the classical and Patristic periods, the chief problem which confronts him is not why ancient science declined but why it was able to persist as long as it did. He finds that nearly all phases of intellectual life, most of the prevailing attitudes of mind, and the social and economic conditions were either fundamentally opposed to the scientific frame of mind or were, in varying degrees, obstructive of the influences which would promote scientific activity.—H. E. Barnes, *Pedagogical Seminary*, XXIX (June, 1922), 105-38. (X, 2.) W. P. M.

**Weltanschauungslehre, Soziologie, und Weltanschauungssetzung.**—The writer agrees with Max Weber that science cannot give a "Weltanschauung," and that to have "Weltanschauungen" is a much more important matter for mankind than all science. *Tradition the prophet and metaphysics*: He does not agree that philosophy and metaphysics are entirely powerless to give a philosophy of life, that such a "Weltanschauung" can be derived only from tradition or from "prophets" whose function Weber vaguely conceives. Neither does he agree that a theory of "Weltanschauungen" which is purely positive and descriptive can be created to take the place of the

assertion of "Weltanschauungen" themselves. "Weltanschauungen" can be derived from the application of metaphysically derived eternal types of the tradition of mankind and of peoples. Theory of "Weltanschauungen" is a discipline of independent value, and has a function separate from that of sociology and that of the discipline in which "Weltanschauungen" are established and defined.—Max Scheler, *Koelner Vierteljh. f. Sozw.*, II, 1 (1922), 18-33. (X, 2.) F. N. H.

**Verhältnisproblem in der Theologie.**—Neither psychology nor historical science can serve as the instrument for the investigation and understanding of religion. Religion is a relationship, primarily between God and man, secondarily between man and man; therefore the sociological method is appropriate for dealing with its problems. A personal relationship is strictly possible only when the object of the relationship is a "you." The essential marks or symptoms of such a mutual relationship are the question and answer, and the word is the essential instrument of this reciprocity.—Wilhelm Vollrath, *Koelner Vierteljh. f. Sozw.*, II, 1 (1922), 34-46. (X, 2.) F. N. H.

**Ueber den Begriff der Kollektivität und seine Stellung im Ganzen der Soziologie.**—The conception of collectivity is not an a priori concept; it is one which has developed out of a form through which the life of all peoples has passed, and the task of describing it involves the description of that primitive mode of life in which it has its origin. Collectivity is not primarily a physical or biogenetic relationship, but a spiritual one, out of which the external bonds arise as a secondary result. The first consciousness which appeared in primitive man was a collective one; it was perpetuated and insured through ceremonial performances. For the primitive man there was no I-feeling. A consequence of this collective character of consciousness was the collective character of all action. *Evolution of individualism:* The collective phase of life and consciousness was gradually replaced by an individualistic phase through the operation of a fundamental law of development. The change is visible in Western Europe at the beginning of the modern period; in the East it is still much less advanced.—Franz W. Jerusalem, *Koelner Vierteljh. f. Sozw.*, II, 1 (1922), 47-53. (X, 2.) F. N. H.

**Die Geisteswissenschaften und der Streit um Rickert.**—Erich Becher, in his "*Untersuchungen zur Theorie und Einteilung der Realwissenschaften*," has defended a neo-positivistic point of view on the classification of sciences, one which knows nothing of valuation, except as material for objective study. The writer prefers Rickert's attitude, which is Platonic, but thinks that the real solution lies in a restatement of psychology.—Ernst Troeltsch, *Schmollers Jahrbuch*, XLVI (1922), 35-64. (X, 2.) F. N. H.

## BIBLIOGRAPHY

### BOOKS

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